THE SIXTY SIXE ADMONITORY Chapters of Basilius, King of the Romans, to his Sonne Leo, in Acrostick manner: *That is, the first letter of euery Chapter, making vp his name and title.*

Translated out of Greeke by IAMES SCVDAMORE.

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Printed at Paris.

M. DC. XXXVIII.

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SIXTY SIXE

ADMONITORY

Chapters of Basilius, King of the Romans, to his Sonne Leo; in Acrostick manner: That is, the first letter of every Chapter, making up his name and title.

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M. DC. XXXVIII.

Quod Fœlix, faustúmque sit,

SERENISSIMO PRINCIPI

CAROLO VVALLIÆ PRINCIPI,

POTENTISSIMI REGIS

CAROLI, MAGNÆ BRITANNIÆ, &c.

REGIS FILIO.

HÆC BASILII IMPERATORIS ad suum Filium Leonem capita Admonitoria ex Græcis Anglica facta.

Dicat consecrátque

IACOBVS SCVDAMORVS.

SERENISSIMO PRINCIPI

CAROLO

VALLIAE

PRINCIPI,

POTENTISSIMI REGIS

CAROLI,

MAGNAE BRI-

TANNIAE, &c.

REGIS FILIO.

OF THE Author.

BASILIVS the Author of this Treatiſe, (vvho calleth himſelfe King of the Romans, as their manner vvas) ſucceeded Michael in the Eaſterne Empire; and is ſayd to haue reſtored the ſtate of the Empire, vvhich vvas much decayed by the ill

gouernment of Michael. He raigned with Michael one yeare, and after him nineteene. He dyed in the yeare 889.

BASILIVS

HIS PRECEPTS.

Sixtie ſixe admonitory Chapters of Baſilius, King of the Romans, to his ſonne Leo, in Acroſtick manner; *That is the firſt letter of euery Chapter, making vp his name and title.*

BASILIVS BY Christ, King of the Romans, to Leo his beloued sonne, and Coemperour.

CHAPTER I.

Of Instruction.

INSTRVCTION is a thing, that doth much profite the life of man, and is much to be esteemed, not only of Kings, but also of priuate men. For it great-

ly benefitts them that haue it, both in reſpect of the body and ſoule. It benefitts the one, by the meditation of diuine Oracles, and the other by the exerciſe of laudable workes: *or by the vſe of laudable exerciſes.* Therfore I thy Father and Coemperour doe exhort thee, my beloued ſonne, to be guided by it in the gouernment of thy Kingdome. For it is both an ornament to Royalty in preſent, and doth make the rulers to be renowned for euer. For as the Sunne not shining vpon the earth, all things are obſcure, and vndiſcernable: So the ſoule being without Inſtruction, all things are confuſed, and out of

order. Embraceth therefore Instruction, and thou shalt attaine to a vertuous life. For vertue only of all possessions is immortall.

Chap. II.

Of right Faith.

MAke Sincere Faith in Christ the principall and sure foundation of all thy life, *that is, account true Faith the principall of all things in this life, and the groũd of thy happinesse here and hereafter.* Worship the Father, the Sonne, and the Holy Ghost, the consubstantiall Trinitie, one and the only God, wi-

thout diuiding or confounding the ſame. And beleiue the Diſpenſation *or Incarnation* of God the word in the fleſh, by which the world was deliuered from the bondage of corruption, as the lawe *or doctrine* of thy Mother the Church doth teach thee. This Faith is the perfection of all vertues. This Faith is the ſumme and Cheife of all good things. Therfore keepe this Faith ſafe, as a ſpeciall thing committed to thy charge, with which thou haſt bene brought vp from thy ſwadling clothes. I taught thee it: Doe not ſhame mee thy louing Father *by being vnlike to mee.* For it is the worke of paynters indeed

to draw in colours the Portraits of Princes: but the Children of Kings ought to prooue liuing Images and Portraits of the vertue of their Fathers.

CHAP. III.

Of the honour which is to be giuen to Preists.

KEepe thy vnderstanding sound in orthodoxe opinions, and exceedingly honour thy Mother the Church, which by the Holy Ghost hath bene a nourshing Mother to thee, and by the grace and fauour of God in Christ by my meanes hath set

a crowne vpon thy head. For if thou oughtſt to reuerence and honour thy Parents according to the flesh, much more oughtſt thou to honour with exceeding honour thoſe that haue begott thee by the Spirit of God. For they doe impart but a temporary life to their Children; but theſe doe procure vnto vs an euerlaſting life by regeneration. Honour therfore the Church that thou mayſt be honoured of God; and reuerence the Preiſts as our ſpirituall Fathers and mediators towards God. For the honour of Preiſts redounds to God. For as for thy ſake, it is reaſon, that thy ſeruants should be honoured, ſo

it is a holy and religious worke for Gods sake to honour his Preists; and as the honour which is done vnto them, doth reach vnto God; so the dishonour which is done vnto them, doth exceedingly prouoke God to anger.

CHAP. IV.

Of the Iudgment and Retribution to come.

BELEIVE that the world is subiect to corruption, seeing it had a beginning, but that after corruption it shall be changed againe into incor-

rup-

ſuption. For none of thoſe things, that are made by God, ſhall returne into nothing, although the trangreſſion of ſinne hath togeather with vs condemned euery creature to diſſolution: But expecting againe the creature, I meane, the world to be incorruptible, confeſſe alſo the Reſurrection of the dead, and expect that there ſhall be a iuſt Iudgment and tryall of the things that haue bene done of euery one. For no euill ſhall eſcape the diuine Iudgment without punishment, neither ſhall any good lye hid vnrewarded. Neither thinke that the rewards of good workes are mortall,

nor that the punishments of euill workes shall euer haue an end. For both haue euerlasting continuance, and in both there shall be Eternity.

CHAP. V.

Of Almes.

ALMES doth oftentimes, according as the Scripture saith, repriue from death, and life seemes as it were to be bought for mony, when God for our life and saluation suffers himselfe, as it were, to be bribed. Therfore scattering mortall riches vpon earth, thou

doſt gather immortall riches in heauen: and beſides, it procureth vnto thee the bleſſings euen of this world alſo. And in very deed, doing good to others, is wealth inexhauſtible. For by ſcattering it is gathered, and by giuing it is againe receiued; and not only with bleſſings of this life doth it make them rich that poſſeſſe it, but alſo it doth make them happy with bleſſings of the world to come.

CHAP. VI.

Of care and vigilance.

KEEPE continually in thy mind the manners of thy parents, and according vnto them diligently perfect and square thy life. For wee doe neither carelesly or negligently carry our selues, in those things which we striue to effect, but doe labour to set our selues before thee, as examples and patternes of vertue, thinking negligence worthy of reprehension, and esteeming labour praise-wortly. And vse

not things of this life out of ſeaſon, and vnfitly, but exerciſe thy ſelfe to enioy the ſeeming good things of this life, as one that muſt dye at laſt; and mind the obtayning of the good things to come, as one that is to liue euerlaſtingly: *That is, vſe the things of this life, ſo as a mortall man ſhould vſe them, that by the right vſing of them, thou mayſt gett eternall good things. He that vſeth them otherwiſe, doth, as our Author ſaith, vſe them* παρὰ καιρὸν *out of ſeaſon, or vnfitly.*

CHAP. VII.

Of conuersation with good men.

BE conuersant often with thy Ghostly Physicians, that thou mayst be well and healthy in thy soule. For thou mayst learne of them, what thou oughtst to desire, and from what things thou oughtst to abstayne, and with what men to be conuersant, and whom to auoyd and abhorre, and how thou shouldst order thy life, that thou mayst not fall into many inconue-

niences. And if thou wilt take this courſe, thou mayſt truely attayne to the full perfection of vertue.

Chap. VIII.

Of *vertue.*

All the deſirable things of the world doe not ſoe much adorne a King, as the riches of vertue. For beawty and comelineſſe is withered either by diſeaſes or by time; and wealth doth begett idleneſſe and pleaſures: and ſtregth doth adorne the body with victories, but doth hinder the

faculties and indeauours of the ſoule. But the poſſeſſion of vertue is more profitable to them that haue it, then riches, and greatneſſe of birth: And thoſe things, that ſeeme impoſſible to others, by the helpe of God, it makes them to be poſſible.

Chap. IX.

Of Luſt.

LEt not luſt and the deſire of a faire body ouercome thee, becauſe ſuch a thing is to be eſteemed but as a little duſt. Therfore be not proud of

of bodily nobility, nor deſpiſe meanneſſe of birth, neither be taken with beauty, nor abhorre theſe that are hard fauoured: but conſider the beauty of the ſoule, and ſpiritually loue the ſoule. For that loue is only true and immortall, not which as ſoone as it is obteined, doth preſently decreaſe and vanish, but which after it is obtained, doth dayly increaſe more and more.

CHAP. X.

Of Goodnesse of manners.

THOV hast receiued a Kingdome of God, keepe it safely, as a pretious thing committed to thy charge. Doe not seeme an ill keeper of that, which is giuen vnto thee, neither doe any thing ignoble or vnworthy of it; but as thou wert preferred in dignity before other men, to raigne, so labour to excell all thy subiects in vertue also. For vertue is better then all dignity. If therfore in respect of dignity, thou hast

dominion and Soueraignty ouer all other men, but in reſpect of vertue art excelled by any, thou art a King in reſpect of that which is leſſe; but in very deed thou art not a King in reſpect of that which is greater, but art a ſubiect to others. Be not therfore a King only in name, by being excelled by others; but be a true King indeed, by ouercomming all, in reſpect of vertue.

CHAP. XI.

Of Temperance.

GOD will then giue thee victories and trophyes ouer thy enemies, when thou thy selfe shalt set vp trophyes and gaine victories ouer thy passions. For ouercomming thy inuisible enemyes, *that is, thy passions*, thou shalt without doubt ouercome also thy visible ennemyes. But he, that like a slaue is ouercome and carryed away with pleasures, God will not honour him with any noble and braue vi-

ctory: whereas he which by his owne labour shall gaine the victory ouer his passions, for a manifest signe of retribution of the good things to come, shall receaue from God, as a due vnto him, victory also ouer his visible enemyes.

CHAP. XII.

Of Faithfull freinds.

DELIGHT more in freinds that striue to expresse their affection towards thee, in that they are true freinds, then in that they are neare of kinne vnto thee. For the freind-

ship which kindred maketh, proceeds not from vertue, but from nature, which may iustly be accounted such loue, as commeth not from volontary choice; but the freindship of good freinds proceedeth from free election and vertue. And the one hath Nature for its lawe, and the other, God. And goodnesse in true freinds, is better then consanguinity, in any occasion, wherin one hath need to vse a freind: and that which is voluntary, *as is freindship*, is better then that which is necessary, *as is consanguinity*. For kinsmen haue oftentimes supplanted kinsmen for small matters: But true freinds not

weighing the gaine of the whole world, haue not preferred euen their very life, before the loue of their freinds.

CHAP. XIII.

Of Valour, and Prudence.

BOTH honour and approoue bodily ſtrength, if it be adorned with Prudence. For, as much as it is able to profitt, being ioyned with wiſdome; ſo much without wiſdome it vſeth to hurt them that haue it. For ſtrength ioyned with wiſdome, makes the character of a man. But if foo-

lishnesse accompanieth it, it is the character of a wild beast. Therfore doe not aprooue those, that haue strégth not guided with discretion; but those that doe gouerne it with wisdome. For strength without wisdome is to be named audaciousnesse; but strength with wisdome is termed valour.

CHAP. XIV.

Of Humility.

WOVLD'ST thou haue God gracious towards thee, be thou also gracious towards

towards thy ſubiects. For although thou art made their Lord, yet thou art their fellow ſeruãt. For we haue all of vs, one and the ſame Lord, euẽ the Lord of the whole world; and we haue one and the ſame originall of all our kindred, namely earth, although we little clotts of earth are puffed vp one againſt another. Therfore thou, that art but higher duſt, remember thy ſelfe, and knowe certainly, that howſoeuer thou art lifted vp on high from the earth, thou ſhalt ſurely againe be brought downe to the earth, and then thou wilt neuer be lifted vp againſt lower duſt. Remember thine owne offen-

ces against God, and thou wilt forgett thy neighbours offences against thy selfe.

CHAP. XV.

Of Prudence.

CONSIDER with thy selfe that Prudence is most pretious to all men; and that it is procured to all men by diligence. All men doe praise it as a good thing, but all men doe not labour to gaine it, wherefore thou wilt rarely find one, that hath attained it. Therefore, doe not thou thy selfe onely labour to be in-

dued with wiſedome, but reuerence and honour alſo him that hath it; be conuerſant with him day and night. For ſuch a one onely is able to doe thee very much good in reſpect of thy ſoule, and thoſe things which ſeeme vnto thee oftentimes impoſſible to be done at a pinch, theſe things by his means, with the helpe of God, thou ſhalt eaſily bring to paſſe. For either thou muſt be wiſe thy ſelfe, or followe wiſe men, in whom God indeed doth take delight to be as vpon his Throne.

Chap. XVI.

Of *Truth and Lying.*

LEt the grauity of thy manners be of no leſſe credit, then thy words, that not onely when thou ſpeakeſt, but alſo when thou holdeſt thy peace, thou mayſt haue reuerence. But doe not approoue of thoſe, that are plauſible in ſpeech, and that doe not confirme their words by deeds. For there are ſome, that can ſpeake fairely, but in doing are very cold. Therefore neither be thou ſuch a one, nor

admitt others that are ſuch to be about thee: but make much of them, and make them neere vnto thee, which doe not ſo much adorne their manners with their words, as their words with their manners. And be not ſo shameleſſe to talke of thoſe things, *that thou haſt done*, which thou art ashamed againe to doe: neither thinke to doe thoſe things, which thou art ashamed to talke of.

CHAP. XVII.

Of Meditation of diuine Oracles.

AS tender plants being watered, doe flourish and bring forth fruit; so also thy vnderstanding (my Sonne) being watered with the meditation of diuine words shall yet more and more increase, and bring forth the fruits of vertue. For fitting nourishments doe fatten the body: but spirituall sayings doe nourish the soule. And whereas the delight, that proceedeth from bo-

dily food, reacheth but to the throat, and doth but increaſe corruption: the nourishment of the ſoule bringeth euerlaſting delight, and doth procure incorruption, and is turned into incorruption. Meditate therfore ſuch profitable ſayings, that thou mayſt take pleaſure in the fruits of them, and mayſt well order thy Kingdome.

Chap. XVIII.

Of Counſell.

NOTHING is more ſafe then good counſell, and

nothing more dangerous then execution of an action without taking aduice before. Therfore that thou mayst safely doe those things that thou would'st, take aduice before thou doest them. For after the action, there is no place for that consultation, which should haue gone before: but betweene former consultation and action, thou mayst by after consultation change thy aduice. Consider therefore the end of euery thing, and so proceed to action. But make vse of those Counsellers, which haue with good aduice ordered their owne affaires; but not of such, as haue ill and vnaduisedly managed

ged their owne buſineſſes. For he which hath ill carryed his owne buſineſſe, will neuer giue good counſell concerning other mens affaires. But doe not aske aduice of them, that are vnſeene in thoſe things, whereof thou would'ſt be aduiſed, nor yet of thoſe that doe vſe to flatter thee. For the one ſort, like blind men will giue aduice without knowledge, and the other ſort will aſſent to thy opinion, to pleaſe thee. But eſpecially conſult vith them, which haue a right knowledge in buſineſſe, and which are wont to find fault with thoſe things, which thou doſt amiſſe. For theſe only are worthy to be

put in the number, and to be intrusted with the place of freinds and Counsellers.

CHAP. XIX.

Of Chastity.

KEEPE thy selfe chast not only in thy body, but also euen in thy very mind. For as an impure life doth separate vs from God, so also a chast life doth bring vs neare vnto God. Therfore let thy light shine forth before those that are vnder thy subiection, and be a good example to thy subiects. For if thou thy selfe wilt not

Keepe thy ſelfe chaſte; vith what face wilt thou commaund it to thy ſubiects? For they alſo will be brought to doe the ſame things, as they ſhall ſee thee doe. For ſubiects naturally in a manner vſe to be changed, and conformed to their Gouernours. Therfore, as, if thou doſt not liue well, thou ſhalt be a cauſe of the hurt of thy ſubiects, ſo exerciſing chaſtity, with other vertues, thou ſhalt procure good to all thy people, and ſhalt gaine from thence a great reward to thy ſelfe, by making not only thy ſelfe, but alſo all thy ſubiects to be temples of God.

CHAP. XX.

Of the honour which is to be giuen to Parents.

THOV hast receaued a crowne from God by my hand, requite him that gaue thee it, with a present worthy of it. Honour God, who hath honoured thee, by honouring him that begate thee. And thou shalt honour mee, not, as some of my subiects, either kneeling to mee, *like them*, or wayting *in such manner* vpon my person, or vsing acclamations towards mee, (For these things doe not

become one that is a King,) but by making high account of vertue, and exerciſing temperance, and adorning thy mind, and affecting learning, by which the minds of yong men are much adorned, and in a word, ſo making thy ſelfe to be a worthy King on earth, and to reſemble the King of heauen. For he only that can attaine to vertue, ſhall be iuſtly accounted the Image of God, who hath raiſed him vp to that honour, and next after God, ſhall iuſtly be beloued of his ſubiects, and ſhall be worthily honoured, as a common benefactour, that doth good both to himſelfe, and to his people.

CHAP. XXI.

Of Iustice.

THAT thou mayst preserue thy Maiesty and Gouernment without blame, doe not thou thy selfe goe about to doe those things, which thou wilt find fault with others for doing. For subiects doe vse shrewdly to weigh the actions of their Gouernours. But if thou wilt obserue this rule, thou shalt effect these two great things, that is, thou shalt both keepe thy selfe free from all blame, and thou shalt

teach thy ſubiects, both when thou holdeſt thy peace, and when thou ſpeakeſt, to exerciſe all vertue. But if thou doeſt doe contrary to thoſe things which thou ſpeakeſt, thou ſhalt haue thy conſcience to be thy accuſer; whereas if ſpeaking good things, thou doeſt alſo doe the ſame, thou ſhalt haue thoſe that ſhall weigh thy life, to be both witneſſes and imitators of thy goodneſſe.

Chap. XXII.

Of Bounty.

BE ignorant of none of them, that doe make suites vnto thee, or that doe seeke dignityes of thee, and when thou knowest what they are, doe good to those that are good. For by this means thou shalt alwaies gaine loue, and that which is more, thou shalt gaine loue that is stable, and subiect to noe changes or chances. For doing of good is a sure treasure layd vp in good men as in a safe treasu-

rie;

rie; and manyfold thankes are in them ſtored vp for thee, as a debt to be paid thee in due time. But he which doeth good to euill men, nourisheth a ſerpent in his boſome, which for a while being there cherished, when it findeth its fitt time, doth requite its benefactor with a venemous bite. For as ſtrange doggs doe barke at ſtrangers, though they giue them meate, ſo euill men doe wrong thoſe that doe them good, as if they did hurt them: whereas doeing good to good men, thou shalt, as it were, multiply thy ſelfe, by making many freinds, and shalt haue one ſoule guarded about with

the eyes of many freinds about thee.

CHAP. XXIII.

Of Freinds.

MAke them thy freinds, and neareſt ſeruants, which haue before beene good to other Freinds or Maſters. For what they haue done to them, they will not thinke much to doe for thee. For he which hath bene good and affectionate towards his former freinds, it may be thought he will be good and affectionate towards thee alſo. But he which

hath bene naught and negligent, and vnwilling to doe any thing for his former Freinds, or Maſters, will ſcarſe euer prooue himſelfe affectionate and profitable towards thee.

CHAP. XXIV.

Of Contempt of Riches.

NOT ſoe much greatneſſe of dignity, as contempt of riches, doth shewe the high and free mind of a King. For in this the loftineſſe of his mind is moſt apparent. But this is contempt of riches, not in vaine to hoard them vp in bagges,

but to distribute them bountifully vpon necessary occasions. But these things are necessary for a King, and more then for others, namely to doe good to his freinds, and to take reuenge of his enemies; both which things the way to effect, is by expence of money. Therfore if thou would'st shewe thy selfe high in all things and especially in vnderstanding, be a contemner of riches, seeing that euen those things which thou hast, are not onely thine owne, but doe belong also to thy fellow-seruants, and especially to the poore and to strangers. Therfore of things, which thou oughtst to esteeme com-

mon, make particular benefitt to thy ſelfe, by doeing good to others, and ſo thou ſhalt be highly accounted, and much eſteemed for vnderſtanding.

CHAP. XXV.

Of Drunkenneſſe.

AVOIDE drinking companies. For drunkenneſſe is a contrary thing, and an enemie to wiſedome. For when wine tyrannizeth ouer the mind, it is in like caſe as vnkilfull Coachmen, who being not able to gouerne the charriot, doe let the horſes turne

with them this way, and that way, and doe cause great laughter to those that behold them. So the vnderstanding being in this case, it is necessary that the soule also should continually fall in to many mischiefes.

Chap. XXVI.

Of Making a Freind.

THov mayst easily make a freind whomsoeuer thou wilt, if thou dost speake good of him in his absence, to them that shall tell him of it againe. For praise vseth to be the begin-

ning of freindship, but diſpraiſe is the beginning of enmity. But if thou would'ſt more aſſure vnto thee thoſe freinds, which thou haſt already gotten, praiſe thoſe that are abſent, before thoſe that are preſent. For ſo thou mayſt ſeeme to praiſe thoſe that are preſent, in thoſe that are abſent. But trie freinds in ſtraights and hard times. For many are the freinds of thoſe that are in proſperity. And eſteeme thoſe true freinds, which doe loue, not for gaine, but for the very vertue it ſelfe of loue. For other freindship then this, which ſerues its owne turne, is accounted in this reſpect

a kinde of Merchandise, and not Freindship.

Chap. XXVII.

Of Riches and Couetousnesse.

He meaneth money. ὧν ἕνεκα for δι' ὧν vvhich phrase I am told vvas vsuall in that age.

DOE not tinke much to vse lawfull meanes, for the increasing of that whereby thou mayst aduance thy state and Kingdome. But thou shalt best preserue thy subiects, if thou shalt diligently aduance the publik treasure, but such as is gathered by iust, not raked together by vniust means; nor raised out of the teares of the oppressed. For riches, if they be

be iuſtly gathered will much benefitt the poſſeſſour, and will procure ſtrength to the kingdome. But if they be raked togeather vniuſtly and out of the teares of the oppreſſed, they doe both frett away that which is gathered together iuſtly, and doe drawe on the vengeance of God, who by his lawe commaundeth vs to obſerue that which is iuſt. For fire doth not ſo deſtroy ſtubble, as wealth wikedly and vniuſtly gathered together doth deſtroy euen that alſo which is iuſtly gathered.

CHAP. XXVIII.

Of Patience.

BE not too forward to pick quarrells with thy subiects, for that will be grieuous to them, neither be thou forward to find fault with those, with whom thou dost conuerse, for this will be odious vnto them. Neither delight in immoderate laughter, for this is not becomming a well bred man, but be patient towards them that doe amisse, and be gentle in punishments, be graue in thy manners and behauiour,

be mild in thy ſpeech, be of a courteous and affable diſpoſition. For all theſe things will make thee to be dearely beloued of thy ſubiects, and will make thee to be called rather a Father, then a King.

CHAP. XXIX.

Of Truth, and Lying.

MAke greate eſteeme of true ſpeech, both to vſe it thy ſelfe, and to make others neere to thee, that vſe it. For ſoe thou ſhalt ſeeme to be ſure, and conſtant in all things which thou doeſt ſpeake

and doe, and shalt preserue firme, and free from suspicion the loue that men beare vnto thee. For if thou art suspected to vse false speeches, although thou art exalted to be a King; yet being found to doe things vnworthy of such a dignity, thou wilt make thy subiects to be alwaies fearefull and full of doubts of thee. For; as much as truth doth make the man that hath it to be beloued, soe much false and deceitfull speech doth make him, that doth practise it, to be hated.

Chap. XXX.

Of Gouernment.

HE is the beſt Phyſician, which doth apply fitting medicines to diſeaſes. And he is a good King, which doth ſet ouer his ſubiects ſuch Magiſtrates as ſhall defend them when they are wronged. For as it belongs to a Horſe-man to knowe the vertue of euery horſe, and to a Hunts-man perfectly to knowe his beſt hunting doggs, and to a Captaine to knowe his ſouldiers, what vertue euery one of

them hath, that in pitching ã battell he may haue the best of his souldiers to sett out, soe it belongs to a good King to knowe the manners, and conditions, and vertues, and dispositions of the Magistrates that are vnder him, that being ignorant of none of them, he may fitly assigne euery one to the place, that is fitt for him, and that he may put out such as are the pests of the state, and that he may intrust godly and vertuous men to order the gouernment of the Commonwealth.

CHAP. XXXI.

Of Counſell and Conſideration.

AS to agree with ones ſelfe is the character of a wiſe man, and one that is praiſeworthy, ſo to be contrary to ones owne words and deeds, is a thing to be diſpraiſed, and not becomming a generous man, and farre from the way to get a good reputation. Therfore thoſe things, which thou would'ſt either ſpeake, or doe, neuer vtter without conſideration, that thou mayſt neuer be found to be contrary to thy

selfe. For want of aduice is the roote of this mischiefe. But if thou doest all things with good aduice, and so cuttest vp the roote of it, thou wilt neuer be found to be contrary to thy selfe.

CHAP. XXXII.

Of making good Lawes.

THOV shalt make thy owne disposition an vnwritten Lawe to thy subiects, and thou shalt preserue an euerlasting memory of thy gouernment, if thou thy selfe shalt followe the lawes that haue

haue bene well made by the Kings that haue beene before thee, and if thou shalt inuiolably obſerue them in thy gouernment. And whatſoeuer thou shalt compell thy ſubiects to obſerue, much more impoſe vpon thy ſelfe a neceſſity of obſeruing the ſame. For if thou thy ſelfe doeſt not gouerne by the lawes of Emperors that haue beene before thee, neither will others obſerue thy decrees. And ſo lawes being ouerthrowne by one another, will fill the vhole life of man with trouble and confuſion, by which oftentimes whole Nations haue fallen vnto ruine.

CHAP. XXXIII.

Of naughty men.

CAST out such men as are the pests of the state, and neuer intrust to such men a place of gouernment, least thou also should'st seeme to be like vnto them, and to delight in their iniustice. For men will lay the blame on thee for those euills which they doe, and will thinke thee a partaker of their euill disposition, and thou shalt render an account of them to God. For the preferring of naughty men doth truely

ſhewe the nature of them by whom they were preferred, and the euill that they doe, all men doe impute to them that preferred them. Therfore take eſpeciall care of aduancing good men to be Magiſtrates, that their good report may be thy honour, and that thy ſubiects may impute vnto thee the good which they doe. For to be praiſed of the people is better then greate riches.

CHAP. XXXIV.

Of Mercy, or Almes.

DESIRE wealth, not for pleasure, but for necessary vses, either that thou mayst helpe those that are in aduersity, or that thou mayst giue to them, that are willing to dye for others. For all other desire of wealth doth not onely not profitt, but doth rather procure hurt. For wealth, which a man hath, not to doe good withall, is the minister rather of vice, then of vertue; but that which a man imployeth

He meaneth souldiers.

in good vſes, may much profit them that haue it, both in reſpect of their ſoules and bodyes: Partly, when it is bountifully beſtowed on thoſe that want it, and partly when it is diſtributed to good freinds. For both are bounty, although they are called by different names.

CHAP. XXXV.

Of the loue of Freinds.

NOTHING ſeemes to be ſtronger then loue. And there is nothing in the world to be valued to a true freind.

Doe thou therefore obserue the lawes of freindship with thy true freinds in all times, and places, that they also may hold their loue to thee firme and sure whithout suspicion. And be not of an vnthankefull dispositiõ. For it is a part of piety, to requite them that haue done thee good. And he which is vnthankefull, is an enemie to himselfe. For a good turne being requited, is multiplied, but being not requited, it doth destroy euen the fauour, that was first bestowed. Therfore if thou wilt be thankefull thou shalt haue many, that shall striue to shewe their affection towards thee, and many

that shall ſeeke to doe thee gratefull ſeruice. But if thou be vnthankefull, thou wilt get noe freind at all, with whom thou mayſt liue a pleaſant life, though all men faine freindshipp towards thee.

CHAP. XXXVI.

Of Speech and ſilence.

BE wiſe and prudent in learning the conditions of euery one, and in approouing good men, and in abhorring naughty men. But conſider before in thy mind, whatſoeuer thou would'ſt

speake, least that thy tongue running before thy witt, thou should'st be vpbraided to speake at randome. For in any company, when thou hast considered, that, which thou would'st say, is yet in thy power, if perhaps after thy first opinion, thy second seemes better: But when thou hast spoken once, thou canst not speake contrary to those things, which thou hast already spoken, if thou desirest to speake and conuerse, so as no man may find fault with thee. But the matters, whereof it is necessary thou should'st speake, are these, either those things which thou dost knowe; or those things

which

which the time requires. But in all other things, it is better to be ſilent, then talkatiue.

CHAP. XXXVII.

Of Almes.

GIVE almes bountifully to them that neede; that thou mayſt gaine mercy of God the Lord of all. For piety is properly a giuing part of our goods to them that want. And thinke that day loſt, in which thou doeſt not doe good to ſome body, in lieu of thoſe good things which thou haſt receaued of God. Gett therfore

the habit of giuing almes, that thou mayst receaue againe the like of God. Incline thine eare to supppliants; receaue with a tender heart, and a fauourable eye those that make suites vnto thee. Pitty the teares of widowes, and doe not reiect the mournings of Orphans. For as wee doe to others, the same also shall be done to vs, and as wee heare the poore, so wee shall be heard of God, and with the same eyes, as wee see the afflicted, God will behold vs. Therfore as thou would'st wish God should be towards thee: be thou also such towards thy seruants. For what measure thou shalt giue, with

the ſame meaſure it ſhall be meaſured vnto thee againe.

CHAP. XXXVIII.

That all things here are vnſtable.

KNOWE, My child, that this life hath nothing ſtable, nor firme, nor vnchangeable. For things doe change this way, and that way, and like a wheele, that is rolled vp and downe, that vhich is vpward is carried downeward, and that which is downeward is carried vpward. Therfore neither be lifted vp with proſperity, nor be caſt downe with

aduersity. But be in both, stable and vnchangeable; setting thy mind onely to doe that which is good, and committing the rest to God. For when thou art in prosperity, thou ought'st not to be lifted vp for feare of aduersity: And when thou art in aduersity, suffer not thy selfe to be deiected, in hope of prosperity. For that is pusillanimity, and not becomming the courage of a King. For that which is to come, is vnknowne. Therfore neither be thou euer foũd immoderately mourning, or laughing. For so thou wilt seeme to be wise, and may'st escape the euils, which doe proceede from both the extremes.

And they which doe talke of thy actions, shall haue no cauſe to find fault with thoſe things, which happen vnto thee.

CHAP. XXXIX.

Of Care.

IMPOSE vpon thy ſelfe this neceſſity, of hauing a will to ouerſee all things thy ſelfe, and not to ſuffer thy ſelfe to neglect any thing. And this I ſay becauſe that thou being a King, haſt noe body ouer thee vpon earth, which can compell thee. But although thou doeſt raigne ouer all on earth, yet euen thou

also hast a King in Heauen. If therefore He as being God hath a care of all things, so also thou ought'st to neglect nothing, as being a King vnder God. For, as those things, which are diligently ouerseene and ordered by thee, doe receaue from thence great benefitt, so those things that are neglected, doe insensibly fall to ruine. For if in all matters, *Litle things are not to be neglected*, then much more doth that prouerbiall sayng hold in that, which concernes a King.

CHAP. XL.

Of Guard.

HOw ſure a guard to a Kings perſon, with the fauour of God, is the good will of his ſubiects? when all men receaue good of him, and doe expect the ſuffering of noe tyrannie at his hands. But as, thou ought'ſt to preſerue thy Maieſtie, that the treacherous practiſes of thy enemies may not preuaile againſt thee, ſo, thou ought'ſt to keepe thy ſelfe free from paſſions. For reaſon defineth, that from both

of them there is feare of treachery, and great danger. But the treacherous practises, which thy enemies make against thy body, can bring but a temporary death; but the treachery against the soule, that proceeds from passions, doth procure punishment, which ouer-liues euen death it selfe.

CHAP. XLI.

Of the Kingdome of Heauen.

MANY Kings haue inhabited this earthly court, but fewe haue dwelt in the King-

Kingdome of Heauen. Labour therefore, my beloued ſonne, that thou mayſt not onely rightly order this Kingdome by the goodneſſe of thy manners, but that thou mayſt inheritt the Kingdome of Heauen by good workes, and vertues. For to day, this is thy court, and to morrowe, perhaps it shall not be thine, and after to morrowe, it shall be another bodies, and the day after that, another bodies, ſoe that indeede it is neuer any bodies. For if it ſo often changeth its Maſters, it hath indeede noe true Maſter. Therfore ſeeing that wee muſt paſſe from this power here, let vs labour by vertue to get in

exchange that Kingdome, which hath onely immortality and perpetuity, without need of a succeſſor. As for all other things, they are fading and tranſitory.

Chap. XLII.

Of Remembring God.

IF thou makeſt thy conſcience thy lawe, and wilt not ſuffer that to be done to others, which thou would'ſt not haue done to thy ſelfe, thou wilt neuer incurre the blame of doing amiſſe. And if thou shalt thinke vpon God alſo, as one, that o-

uerſeeth, and weigheth all thy actions, as indeede he doth, thou wilt not dare to ſinne, either openly, or in priuate. For although thou thinkeſt thoſe things, which thou doeſt in ſecret, are hidden from others; yet thou wilt be ashamed to doe ill before thine owne conſcience, and before God the ouerſeer euen of the ſecret places of the ſoule. For men may perceaue our bodily actions, but the onely eye of God, to which nothing can be hid, doth ſee the things that are in the depth of the ſoule, and as, the Sunne shining, nothing is hid in the open aire; ſoe, God be-

holding our actions, nothing can be concealed.

Chap. XLIII.

Of Receauing Gifts.

Giue dignities freely, and doe not sell places of honour for gifts. For he which buyes a place of gouernment for a price, doth much more buye those that he is to gouerne, that trusting on thy receauing bribes, he may without feare looke to take bribes himselfe also. But diligently enquire, and aske, and preferre them to places of ho-

nour (if thou wilt caſt corruption and bribery out of the ſtate) which doe ſeeke thoſe places freely, and not with bribes. For he which giues any thing for a place of honour, doth looke to gaine by his place, as one that by giuing gifts, buyes a power to receaue gifts, and ſo buyes a power to doe iniuſtice. For he which comes to a place by bribes, will neuer learne to doe any thing without taking of bribes; and hauing thee for a teacher of bribery, who ought'ſt to be a punisher of it, he will not onely take bribes himſelfe, but alſo will compell others that are vnder him, to doe the like.

CHAP. XLIV.

Of Iniustice.

HE which doth wrong, doth not committ so great a sinne, as he which permitts wrong. When therefore any one that is wronged, comes vnto thee, doe not neglect his affliction, that thou mayst not giue way to those that would doe wrong. For he which is wronged, doth repose all his hopes in thee onely, and vnder the protection of thee, whom he thinkes to haue for a reuenger of iniustice, he seekes

for reaſon of him, that did the wrong. And there is great reaſon, that the ſuppliant ſhould obtaine his right by thee, ſeeing that it is iuſt, that wrong ſhould be repreſſed. But if thou doeſt permitt iniuſtice, and giueſt way to him that doth wrong, and doeſt neglect him that is wronged, and when thou alone art able to take reuenge of him that hath done the wrong, doeſt make no regard of Iuſtice, where then ſhall the poore ſoule hope for refuge? of whom ſhall he receaue Iuſtice, but from God, who wil require an account of thee for thy negligence? Therfore doe iuſtice

to him that hath suffered wrong, and take reuenge of him that hath done the wrong, least that in those things, which thou dost neglect, thou thy selfe should'st seeme to consent with those that doe wrong, and make thy selfe guilty and accountable for other mens offenses.

CHAP. XLV.

Of Mortality and Immortality.

IN respect of thy body, thou art mortall, but in respect of thy soule, thou art immortall.

Ther-

Therfore prouide mortall things for thy flesh; but thinke of immortall things for thy ſoule. Put ornaments on thy body, as things that are mortall, vpon that which is mortall; But put on immortall happineſſe vpon the ſoule, as it being immortall. For although thou art ſet on high vpon a Throne, yet after a time thou shalt come downe from it. And though thou doeſt ſtriue to ſubdue the whole earth, yet after thy death, thou shalt not inherit more ſpace of ground, then three cubits. Therefore as one that art mortall thy ſelfe, mind thy Royalty that is but mortall: But as one that art

immortall, purchase and procure vnto thy selfe an immortall Kingdome, by vertue, and good workes. For, for this cause thou wert preferred to mortall power, that by it thou mightst gaine an immortall Kingdome.

CHAP. XLVI.

Of Magistrates.

HAVE the same thought of those that are vnder thee as thou would'st haue of thy selfe, *if thou wert a subiect in their place.* And doe what thou canst, that they may be well

affected to thy gouernment. For they reigne moſt ſweetly, which doe moſt gently vſe their ſubiects, and who moſt eſteeming thoſe that are worthy, doe good vnto them, and doe no wrong to thoſe that are vnworthy: But thou shalt get moſt creditt and glory, if thou shalt aſſigne to euery one their proper place, and if thou shalt appoint places of gouernment to thoſe that are worthy to be gouernours; and if likewiſe thou shalt cauſe thoſe that are vnder their gouernment, neither to carrie themſelues inſolently towards their gouernours, nor yet to be inſolently vſed by them. Ther-

fore knowe euery one, and so fitly order the matters belonging to Gouernors, and to those which are vnder gouernment, that Harts may not, seeme to rule ouer Lyons but Lyons ouer Harts.

CHAP. XLVII.

Of Peace.

THOV shalt make thy selfe happy euen without paines, if thou dost endeauour to settle peace in those parts of thy Kingdome, that are at odds, and if thou dost cast all enmity and contention out of the State,

and if thou doeſt teach thy ſubiects, to embrace peace, and loue; and if thou shalt make them to be contemptible, that doe begett enmitie, and make them neere vnto thee, that doe loue peace. For being the ſonne of mee an earthly King according to the flesh, if thou obeyeſt my words, thou wilt be called alſo the ſonne of the Heauenly King; thereby procuring vnto thy ſelfe the kindred of God according to the ſpirit, being a diſciple of Chriſt, that was gentle and peaceable. For bleſſed (ſaith he) are the Peace-makers. For they shall be called the Children of God.

CHAP. XLVIII.

Of Praise.

TOVCHING them that are conuersant with thee, approoue not those that doe praise all thy actions, but rather those that doe find fault with thy errors. For I knowe that those doe beare more affection towards thee, and are wiser then the others. For trueth is to be preferred before falshood. But grant freedome of speech vnto them that are wise, and wish thee well; that thou mayst haue some, with

whom thou mayſt take good aduice of thoſe things, whereof thou art ignorant. And being thus affected, thou shalt ſee, that thou ought'ſt not alwaies to giue eare to them, which doe withart flatter thee, but to thoſe that doe ſerue thee with good will and affection. For hauing had good experience of the good which is done thee by the one, and of the hurt which is done thee by the other, thou wilt auoyd the one, and obtaine the other.

CHAP. XLIX.

Of the Care to be had of thy ſelfe.

ADORNE thy youthfull age, not ſo much with bodily, as with vertuous exerciſes; neither ſuffer thy whole ſelfe (*body, ſoule and name*) quite to perish. For although thou haſt a mortall body, yet thou haſt obtained an immortall ſoule. Therfore indeauour to gett immortality by leauing a good name and remembrance of thee. But thou shalt gaine a good name, if thou doſt imitate thoſe that haue left a good name

name behind them. See therfore, that thou doſt indeauour to ſpeake good things, and that thou doſt accuſtome thy ſelfe to doe the like. And whatſoeuer thou ſhalt profeſſe in thy words, thou ſhalt haue a care to practiſe the ſame in thy deeds.

CHAP. L.

Of Compaſſion.

AS there is not a body, which hath not a ſhadow accompanying it; ſo there is not a man without ſinne. For our nature is apt to ſlippe

and prone to doe amisse. Therfore be gentle towards those that offend, and mixe clemency with iustice. For although thou dost call to an account, others that offend, yet thou thy selfe hast God to call thee to an account for thy offences. And euery day promise this to thy selfe: as thou shalt forgiue, so hope, that thou also shalt be forgiuen of God. Seeing therfore (*in the Lords prayer*) thou dost pronounce iudgment of thy selfe, forgiue thy debtors their trespasses, and thy offences shall be forgiuen thee. For what thou shalt doe to thy fellow-seruants, the same thou shalt receiue againe of him,

that is the Lord of all. For with what iudgment thou shalt iudge, with the ſame alſo thou shalt be iudged.

CHAP. LI.

Of Gentleneſſe or mildneſſe.

INCLINE thine eare to him that needeth, and anſwere him peaceably. For although by reaſon, of thy earthly power, thou art not a perſon to whom men may haue eaſy acceſſe, yet be eaſy of acceſſe, by reaſon of that power that is aboue thee. Comfort thoſe that are greiued, if not with gifts, yet at

least with good words. For I haue knowne by experience, that one word may be better thē many gifts; and that one good word *from the mouth of a King*, doth more preuayle for consolation, then many other things. For abundance of wealth is not of so much force to comfort a greiuing soule, as one gentle word of a King. So thou shalt be most beloued of thy subiects, and without cost thou shalt gaine the good will of all men, and they will proclaime thee to be rather a father to them then a Lord.

Chap. LII.

Of Returning thankes to God.

KNow that so much the more good, as thou hast receiued of God, so much the greater thankes thou ought'st to returne vnto him, that doth not receiue that which is due vnto him, as a duety and debt that is payed to him, but as if he had receiued a courtesy or fauour, doth for it repay double. Returne therefore vnto God, who hath done thee so much good, a thankefull requitall for the good things which

he hath giuen thee. And as for that power, which thou hast receiued of him, vse it in doing good to others: And thinke, that they are richer then thee in good workes, which are lesse then thee in their power (*that is, if they doe more good then thee.*) For thou hast not receaued good things, that thou might'st keepe them to thy selfe, but thou hast receiued them, that as a steward thou might'st dispose of them to the good of others, and so receiue of him that gaue them vnto thee, a reward for well disposing of them, and an incorruptible Crowne for a corruptible.

CHAP. LIII.

Of Bodily Beawty.

BOdily beawty makes him worthy that hath it, to ſtand before a King. But the beawty of the ſoule doth make a man beloued of the King of Heauen. And the one procureth the enioying of dignityes but for a time, whereas the other doth cauſe euerlaſting neereneſſe to our heauenly Lord. But thou haſt not any one aboue thee, whoſe fauour thou need'ſt to ſeeke by the beawty of thy body; but thou

haſt God aboue thee, who doth not ſeeke the beawty of the Body, but the nobility of the Soule. Wherefore labour by all meanes to pleaſe him, preſeruing his image in thy ſelfe, pure and vndefiled, by temperance and purity.

CHAP. LIV.

Of the curing of the Soule.

THE labour of the Phyſician is in vayne, if the medicine which he giues, doth not cure the Body; And in vayne is the diſcourſe of the Philoſopher, if it cannot heale

By philoſopher he meaneth the diuine or Chriſtian Philoſopher.

the

the affections and paſſions of the ſoule. For as it is neceſſary for Phyſicians to ſhew their skill in the body; ſo it is neceſſary, that Philoſophers should cure the ſoule. Thinke them therefore to be true Phyſicians, which by their art doe expell diſeaſes from the body: and iudge them to be true Philoſophers, which by their diſcourſes doe expell the diſeaſes of the ſoule, if ſo be they haue patients, that will abſolutely be ruled by them.

CHAP. LV.

Of Backbiters and Slanderers.

BE not apt to receiue idle tales or tale-tellers, neither make much of slanderers, neither lightly giue creditt to naughty men. For the first haue oftentimes ruined good men, out of a suspicion, that they were naught: And the second, vomiting out the anger, which proceeds from their owne malice, will make thee guilty of innocent blood: And the third, will make thee suspected to be one that deligh-

teth in euill men. For thou mayſt iuſtly be thought to be of the diſpoſition of them, with whom thou delighteſt to be conuerſant, and to whom thou doſt paſſionately giue credit.

CHAP. LVI.

Of reading good Bookes, and Hiſtories.

DOE not thinke much to runne ouer ancient hiſtories. For in them thou shalt find without paynes, that which others haue gathered togeather with paynes. And thou may'ſt

learne from thence the vertues of good men, and the vices of naughty men, and the diuerse vicissitudes of our life, and the changes of things therein, and the instability of the world, and how prone Empires are to fall, and in a word, the punishments of euill actions, and the rewards of good; whereof thou shalt doe well to auoyd the one, that thou may'st neuer come to feele the punishments of Hell; and thou shalt doe well to indeauour to compasse the other, that thou may'st deserue and obtaine the rewards to come.

CHAP. LVII.

Of Bounty or doing good.

I Will teach thee a point of wiſdome; a point, perhaps not practiſed of thoſe that vſe to giue aduice, but not vnbefitting the affection of mee, that am both a Father and a King. Approue rather, my ſonne, thoſe that aske fauours of thee, then thoſe that doe ſtriue to bring thee the greateſt preſents. For thou ſhalt make the one thy debtours, that will pray to God for thy proſperity; and by that

means thou shalt also make God himselfe to be thy debtour, who, as for a thing lent vnto him, doth requite them that doe such things: but thou shalt be a debtour to the others, and shalt be forced to giue them an vnseemely reuerence, as to thy benefactors. Therefore be willing to oblige all men, but to be obliged by none, but God alone. For this truely is befitting one, that is an absolute King indeed. And giue to those that aske thee, and make much of them: but approoue lesse of them that present gifts vnto thee. For the whole ayme of these, is to receiue a recom-

pence from thee : But all the care of the other, is to shewe themſelues thankefull, for the fauours they haue receiued, if they can, here in this life, if not, by praying to God to render vnto thee manifold in the world to come.

CHAP. LVIII.

Of Nobility.

HE doth extremely dishonour the Nobility of the body, which hath not alſo the Nobility of the ſoule. Therfore doe thou togeather with the princely Nobility of the

body, which thou hast, gett also the most high and perfect Nobility of the soule. For that of the body, is by nature, and deserueth no thankes; but this of the soule, dependeth of our owne will, and is thankeworthy. And doe not approoue of those that are noble, only in respect of the body, but those that are gracious in their soules. For a man ought not like other creatures, to haue only the bare nobility of the body. For the nobleness of a Horse is statelinesse and sureness of pace, and the nobleness of a Hound is to haue a good mouth, and to hunt well, and so likewise of other

crea-

creatures? But the nobility of a man, is to haue his ſoule adorned with all manner of vertues. For the ornament of the body is beawty and ſtrength, and a ſtrong and healthfull conſtitution; but the ornament of the ſoule is reaſon and good conditions, and the perfection of vertues.

CHAP. LIX.

Of Patience.

NEVER be angry with God, (my ſonne) vpon any occaſion. For this vſeth oftentimes to proceed from puſil-

lanimity : but receiue with a thankefull mind all things that befall thee, and ſtick not to ſubmitt thy ſelfe to all things, which God would haue to happen vnto thee. If he would haue thee to reioyce, be merry; and if he would haue thee to mourne, be thou ſad; and if he would haue thee to be in proſperity, enioy thy proſperity; and if he whould haue thee to be in aduerſity, be willing to beare aduerſity; Submitt to all things, and be pleaſed and contented with all things, that God would haue : only keepe thy ſelfe farre from ſinne; For that only thou ought'ſt neuer to admitt, as being a thing,

which proceedeth not from God; but from negligence. Therfore, neither when thou art in proſperity, be lifted vp; nor when thou art in aduerſity, be thou ouer much caſt downe. For if bearing thy ſelfe patiently in all things, thou ſhalt giue thankes to God for thy afflictions; thou ſhalt doubt leſſe receiue the reward of patience: But if vexing thy ſelfe, thou ſhalt reſiſt Gods diſpoſing hand; thou ſhalt euen againſt thy will, ſuffer no leſſe, being forcibly carried, and made to yeeld to his prouidence, and ſo thou ſhalt no whit benefit thy ſelfe, nay thou ſhalt looſe the

reward, which thou might'st haue gained by Patience.

Chap. LX.

Of Instruction and Education of children.

IT is a thing most becomming a King, not only to care for that which concernes himselfe, but also to looke to that, which concernes the good of his subiects. For it is not sufficient to be himselfe good to his subiects, but he ought also to leaue his children, images and patternes of his vertue. For as that King

which bringeth vp good children, doth good to all the Kingdome: ſo he which letts them be debauched for want of good breeding, doth wrong to the whole Realme. Therefore, my ſonne, obey thy Fathers inſtructions, that thou may'ſt both doe good to thy ſelfe, and proſperouſly rule thy Kingdome, and may'ſt requite mee for bringing thee vp, by leauing a good memory and name after thee.

CHAP. LXI.

Of the hurt that comes from the tongue.

HEare all things and learne of all men; but approoue of some things, and abhorre other things. Approoue of those things, which will bring profitt and honour to thee, and will doe no hurt to thy subiects: but abhorre those things, which will hurt thy subiects, and doe thee no good. For a deceitfull tongue, if it meet with a powerfull hand, will be a cause of many

euills both to it ſelfe, and to them that are led by it: But a faire-ſpoken mouth, that obſerueth trueth in all that it ſpeaketh, doth much good to them that heare it, and to him that hath it. Therfore doe not delight in naughty men, but approoue of good men, and preſerue peace amongſt thy ſubiects, and ſuffer them not, to be ſett on, or enraged one againſt another. For God is farre of from that place, where ſtrifes and contentions are: but where peace and loue and concord is, they make God very neere and fauourable to thoſe that liue in peace, and make

peace-makers to be called the children of God.

CHAP. LXII.

Of Goodnesse.

ACCOVNT a good conscience to be the Crowne of Royalty, by which thou shalt more adorne thy selfe, then with a thousand other ornaments. For wealth is a deceitfull and slippery thing, and glorie is transitory, and victory passeth away, and pleasures are fading. But thy goodnesse only will endure for euer, and procure vnto thee

an

an immortall memory, and will make, as it were, a wholſome antidote of thy example for thy poſterity, making all men both prayſers and imitators of thy life and Gouernment.

CHAP. LXIII.

Of Reſtraining and gouerning Pleaſures.

KNOW my ſonne, that men will then account thee a King indeed, when thou doſt not only rule and keepe in awe thy ſubiects, but alſo when thou doſt re-

ſtraine and gouerne all thy pleaſures. For let thy Crowne indeed be a ſigne of Royalty; but let Iuſtice accompany it: And thy purple will then adorne and become thee, if thy temperance alſo ſhall equally ſhine with it; And thy red shooe will then be an honour vnto thee, if with it, thou ſhalt tread vnder foot the glittering of pride. For theſe things are but the markes of temporall Royalty; but thoſe other will deliuer thee from euerlaſting punishment, and will procure vnto thee an immortall Kingdome.

This is a kind of shooe, vvhich the Emperors vvore; I haue ſeene one of them in Paris.

CHAP. LXIV.

Of Perfect Reaſon.

BE very diligent in perfecting thy reaſon, which is the perfection of a man. For by it earthly Royalty *or an earthly Kingdome*, doth reſſemble the order and harmony of heauen. For reaſon doth gouerne all humane things, without which all things in this life are out of order. Gett therfore vnto thy ſelfe the poſſeſſion of reaſon, not in an vnperfect manner, but in perfection. For neither is the ſafety of a ship to

be intrusted to the guiding of one, that hath not skill to guide it; neither is Kingly power to be committed to a King, vnlesse he hath the experimentall reason of affaires. For that which makes a Lyon (as they say) to beare rule among other beasts, is his strength, *or courage*; and that which doth giue the Eagle command ouer other birds, is her high and swift flying and actiuity: But reason is the only thing vpon earth, that doth giue a man power ouer other men.

CHAP. LXV.

Of being not lifted vp in mind.

BE neuer lifted vp in mind with thy victories ouer thy aduerſaries, neither inſult ouer the calamities of thy enemies, neither reioyce at the fall of any that oppoſe thee, neither mock at the aduerſity of another; neither ſhew ſignes of ioy at the deſtruction of any man. For we haue all the ſame nature, and no man knowes that which is to come. Therfore conſider thoſe Kings, *or Emperors* that haue bene before

thee; and then shalt thou learne, what things hereafter may fall vpon thee. For the course of mans life worketh many changes, and that which those that haue bene before vs, haue suffered, may serue for an instruction to those that are now liuing. Therfore be not, I say, lifted vp too high, that thou mayst not haue the greater fall. And doe not thinke any of the Trophies, which thou hast atcheiued, to be the worke of thy selfe alone; and thou shalt neuer know by thy owne experience the extremity of aduersity. But bewayle other mens calamityes, and haue compassion on those men that

That is, ascribe them vnto God.

doe ſuffer afflictions, ſeeing that thou thy ſelfe alſo art a man. And the ſolemnities, which thou doſt celebrate for thy victoryes thankefully dedicate vnto God only, that remembring aduerſity, in the midſt of thy proſperity; and in aduerſity, incouraging thy ſelfe with hope of proſperity, thou may'ſt neuer forgett, that thou art a man.

CHAP. LXVI.

Of Reading Good bookes.

AND that thou may'st euery way adorne thy mind: thinke not much to reade ouer the sayings of the Ancients; For thou shalt find many things profitable in them: And aboue all, reade the sayings of Solomon, and the precepts of Isocrates, and if thou wilt, meditate also on the counsells of Iesus the sonne of Sirach; for so much as from thence, thou may'st learne and gather Politick and Kingly

Kingly vertues. As for all other theſauing oracles of holy Scipture written by diuine inſpiration, it is altogeather neceſſary, that they should be infuſed into thee, togeather with the reſt. And when thou shalt be perfected in vnderſtanding, thou shalt both make mee thy King and Father, and Teacher glad; and then thou thy ſelfe shalt be thought worthy to exhort others, and thou shalt more perfectly knowe the proper end of thy Creation, and being man, and that no man is without ſinne, and that no man shall eſcape

the tryall of thoſe things which he hath done, and that no man knowes the vncertaine end of his owne life.

FINIS.

A TABLE OF the matter, vvhich is contained in this booke.

A

Almes. p. 10. 60. 65.

B

Backbiters and ſlanderers. p. 98.
Beauvty, that is bodily Beauvty. p. 95.
Bookes. i. Of reading good bookes and Hiſtories. p. 99. 120.
Bountie. p. 40. 101.

C

Care. p. 69. 88.
Chastitie. p. 34.
Compassion. p. 89.
Conuersation. p. 14.
Counsell. p. 31. 55.

D

Drunkennesse. p. 45.

E

Ducation. i. Instruction and education Of children. p. 108.

F

Aith. p. 4.
Freinds. p. 21. 42.
Freinds. i. Of the Loue Of freinds. p. 61.
Freindship. i. Of making freinds. p. 46.

G

Gentleneſſe or mildneſſe. p. 91.
Gifts, viz. Of receauing Gifts. p. 76.
God, viz. Of remembring God. p. 74.
Goodneſſe. p. 112.
Gouernment. p. 53.
Guard. p. 71.

H

Heauen, viz. Of the Kingdome of Heauen. p. 72.
Humilitie. p. 24.

I

Iniuſtice. p. 78.
Inſtruction. p. 2.
Iudgment to come. p. 8.
Iuſtice. p. 38.

L

Lawes. i. Of making Good Lawes. p. 56.

Lust. p. 16.

M

Magistrates. p. 82.
Manners. p. 18.
Men. i. Of naughty Men. p. 58.
Mind. i. Of being not lifted vp in Mind. p. 117.
Mortalitie and immortalitie. p. 80.

N

Nobilitie. p. 103.

O

Oracles. i. diuine Oracles. p. 30.

P

Parents. i. Of the honour which is to be giuen to parents. p. 36.
Patience. p. 50. 105.
Peace. p. 84.
Pleasures. i. Of restraining and gouerning pleasures. p. 113.

Praiſe. p. 86.
Preiſts. p. 6.
Prudence. p. 26.

R

REaſon, viz. Of perfect Reaſon. p. 15.
Riches. i. contempt of Riches. p. 43.
Riches and Couetouſneſſe. p. 48.

S

SOule. i. Of curing the Soule. p. 96.
Speech and Silence. p. 63.

T

TEmperance. p. 20.
Thankfulneſſe, that is, Of returning thankes to God. p. 93.
Tongue. i. Of the hurt that commeth of The tongue. p. 110.
Trueth. p. 28.
Truth and Lying. p. 51.

V

Valour. p. 23.
Vertue. p. 15.
Vigilance. p. 12.
Vnstableneſſe, viz. that all things here are vnstable. p. 67.